

Christian Intelligencer.

WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL.

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[From the Southern Pioneer.]

THE OATH OF THE ALMIGHTY, CONCERNING THE DESTINY OF MAN.

COMPENDIUM OF A SERMON.

BY T. MASON.

TEXT:—"The Lord hath sworn, saying surely as have thought, so it shall come to pass." [Isaiah, xiv. 24.]

Whatever Theologians may understand by the oath of God, I shall not stop to inquire. One thing is self-evident, and that is, it would derogate from the infinite perfections of the Most High God, that any of his declarations could be made more sure, certain, or edified by any form of words in any manner of communication, so far as such declaration is referred to himself; but the reason and propriety of a solemn asseveration on the part of Deity, is very clearly seen, when we take into consideration the weakness, distrust, ineligibility and heedlessness of his creature man. We may reasonably conclude, then, that the reason for expressing, in so awful and impressive a manner, the immutable determination of the Creator, is found in the supposition that he would thus present the most powerful motives, and the strongest inducements to believe, abide, and trust in his solemn affirmation.

There is scarcely any person who reads the Holy Scriptures, but must be aware of the frequent recurrence of the oath of the Almighty, and that too, in connection with the ultimate destiny of the human race. I invite the readers of the "Pioneer," therefore, to give their serious attention to the following review of this very important subject.

The first time that we meet with the solemn oath of God in the Bible is in Gen. xxii. The circumstances are as follows: God had commanded Abraham to offer up his only son Isaac in sacrifice to him; Abraham made the necessary preparations for this purpose, he and his son, and his hand was raised to slay the mortal blow, when he was stayed by a voice from heaven. For a signal instance of faith and devotion God was pleased to enter into a covenant with his servant, which covenant is pressed in the following language:—"By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thy only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed. This promise was renewed to Isaac, the immediate successor of Abraham in similar language in Gen. xxiv., and afterwards it was renewed to Jacob, with a difference, that the word families is substituted for nations. "In thy seed all the families of the earth be blessed."

First, then, with regard to these promises, Christians of all denominations agree that they refer to the salvation of man by Jesus Christ. But lest some sceptical person, into whose hands this article may fall, should doubt the propriety of this application of them, I quote the following passage from the New Testament, in St. Paul's epistle to the Galatians:—"And the Scripture, foreseeing that God would justify the Heavens, through faith, preached, before the apostles, unto Abraham, saying, in thee all nations be blessed." And, furthermore, in the Epistle to the Hebrews read—"For when God made promise to Abraham, because he could swear no greater he swore by himself, saying, God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold of the hope set before us." There is no doubt, then, that the promise made to Abraham, on oath, has respect to the salvation which is by Christ, our Lord, and cannot be restricted to the temporal welfare of Abraham's descendants.

The only difference among Christians with regard to this matter is, to the extent of the blessing—Some supposing it embrace a part of the human family in Christ before the world began, some supposing it to embrace all, provided that they will comply with certain conditions, but on failure of compliance, blessing to be forever forfeited, and others believing it to embrace all the human family, every individual of which, by God's providential means, is to be first enlightened, then regenerated, and afterward sanctified and

rendered eternally happy. So far as the terms in which this promise is conveyed to us have a bearing in settling the extent of it, the reader will observe that all nations are embraced in it, but when renewed to Isaac, all families are mentioned as included in it. Now it might be argued that some out of all nations, and some of every family will be saved, and yet a great many will be lost; to settle this point then, turn to Acts iii., and it is there written—"Ye are the children of the prophets, and of the covenant which God made unto our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." Now, unless one can be found of the human race who has no kindred, it must be admitted that the language of the promise embraces all the descendants of Adam.

We learn in the 2nd Book of Samuel, that Nathan the Prophet was commissioned to inform David, that the promise of God was renewed to him; and David himself, in the Psalms, expressly affirms it. The 89th Psalm begins thus:—"I will sing of the mercies of the Lord forever, with my mouth will I make known thy faithfulness to all generations; for I have said mercy shall be built up forever, thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant." And again at verse 34—"My covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my Holiness, that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me." But David, in his prophetic character, was honored with further discoveries of the divine purpose, and of the manner in which these blessings were to be fulfilled; for he first communicated to mankind, that, connected with the blessing, was the assurance of it by the resurrection from the dead; and hence in 16th Psalm, he says, speaking of the Messiah—"Therefore my heart is glad, and my glory rejoiceth; my flesh also, shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." On this basis, the resurrection from the dead, rests the hope of the human family; and now, by turning to the Acts of the Apostles, the reader will see how beautifully the promise to David is carried forward by the disciples of Christ.

In Acts ii., the first Gospel sermon is recorded, and at the 29th verse we have this striking language—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."

On this important fact, the resurrection of Christ from the dead, is based, not only the truth of Christianity as a system, but something more. The apostles constantly brought it forward in every discourse, as the grand distinguishing feature of the new religion, and as the ground of their hope, the main pillar of their support, and as the only secure and immovable foundation of their endless felicity. And now to the candid inquirer I would say, read the sermons of the apostles, and their epistles to their brethren, and in every one of them a constant reference is made to this fact, and in Corinthians xv., St. Paul takes up the subject of the resurrection, and proves that as in Adam all become sinners, so in Christ shall all be made righteous; that as by Adam all die, so by Christ shall all be made alive; and that when thus made alive, they are spiritual, immortal, incorruptible, glorious and happy.

If Christ had not risen, our faith would have been vain, the prediction would have failed, and death would have had the victory; but when Christ ascended on high, and led captivity captive, he became the first fruits of them that slept, and has made the resurrection of all the human family sure, and we can now ask triumphantly, O death! where is thy sting? O grave! where is thy victory? Thus I conceive the illimitable extent of the promise is proved, by the resurrection of the dead in connexion with man's eternal salvation.

In the Divine economy, further discoveries were made to the prophets, of the distinctive character of the Redeemer's office, of his spiritual reign as king, of his sufferings and death as a priest, and of his instructions as a prophet;—but especially of the grand and ultimate result of his mediatorial intervention; but I shall confine myself entirely to those scriptures that mention the oath of God. Having established the extent of the original promise from the language of it, and also its extent from the resur-

rection, which gives the assurance of its accomplishment, I proceed to proceed to consider its extent in connection with the means of grace, and the effects of his religion. In Isaiah xiv., we have this beautiful passage:—"Tell ye, and bring them near ye, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time, am not I the Lord? and there is no God else besides me, a just God and a Savior, there is none else besides me. Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength."

After reading this passage, which so fully expresses the universality of this salvation of our Savior God, and that too by supplying every heart, and filling every mouth with grateful praise, may we not ask with grateful emotion, what ancient time is referred to? When did God swear by himself? And is it not evident that the irresistible conclusion is that the promise to Abraham is alluded to? Who can doubt the endless happiness of the human race? But compare this with the language of Peter, when addressing his brethren in Acts iii.—"Repent ye therefore, and be converted every one of you, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Ye are the children of the prophets, and of the covenant made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." Can there be any doubt but that the restitution of all things mentioned by Peter is precisely the same as that predicted of Isaiah's that, every knee should bow and every tongue should swear, in the Lord have I righteousness and strength, and that this happy termination is taught in the promise made to Abraham.

But to make assurance doubly sure, let the timid and wavering compare the above quotation from Isaiah with 2nd chapter of St. Paul's Epistle to the Philippians, and judge whether the apostle does not apply it to the whole family of man as I have done. "Wherefore God also hath highly exalted him and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father." Does not the Apostle use almost the identical language of the Prophet? Examples might be multiplied, showing the extent of God's promise to Abraham, and that its fulfillment includes the restitution of every creature to holiness. I will not lengthen this article but in adding one or two other passages. In Micah vii., 16, we read:—"Who is a God like unto thee, that pardoneth transgression and passeth by the iniquity of the remnant of his heritage? he retaineth not his anger forever, he will have compassion upon us, he will subdue our iniquities, and then will cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to the fathers from the days of old." Mark, reader, that the destruction of sin is here introduced as a feature in the fulfillment of God's promise on oath; and now how beautifully does this harmonize with the following extract from St. Paul's sermon in Acts xiii. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Here we learn that pardon and immunity from sin is the distinguishing feature or pre-requisite for the enjoyment of this blessing. If it were not apart from the immediate object of this article, I could show that there are numerous proofs of the universality of God's salvation contained in scripture, in reference to the offices, sufferings and ordinances of the Redeemer, but I forbear as my object is only with the oath of God respecting mankind.

In Isaiah lii., we have another passage strikingly corroborative of those heretofore quoted respecting the extent of this promise: at the 19th verse it reads thus:—"Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, that thou didst not travail with child; for more are the children of the desolate, than of the married wife, saith the Lord. In a little wrath, I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. For this is as the waters of Noah unto me for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would no more be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Here the universality of the Divine mercy to both Jew and Gentile are distinctly taught. Thus we learn that the salvation of all men is fairly predicted on the oath of Almighty God to Abraham.

REMINISCENCE.

Some three years ago, while on a journey to the State of Ohio, night had nearly set in when I entered the pleasant village of Aurora, in the county of Erie, N. Y. It being my intention to travel through the Indian Reservation, belonging to the Buffalo tribe of Indians, and there being no houses of entertainment on the road I proposed travelling upon to Buffalo, short of fourteen miles from Aurora; I was obliged to put up for the night a little sooner than I otherwise should have done.

In the bar room of the inn I put up at, were several loungers; and in the sitting room, a decent looking old gentleman, whose head appeared to have been bleached by the frost of more than sixty winters. Astride his nose sat a huge pair of spectacles—the glasses, being large and perfectly round, appeared (to compare small things with great) each, like a full moon in a cold Winter night. This ancient gentleman held in his hand a small pamphlet, having the appearance of a religious tract, which he seemed to be reading with absorbing interest—so much so, that he scarcely turned his head when I entered the room. I took a seat opposite the stranger, with an intention to ask him why the village was so thronged with pleasure carriages of every description. But seeing him so earnestly engaged, I forbore to interrupt him. At length I discovered that the muscles of his face were becoming considerably agitated, which soon produced a most emphatic *PSHAW!* "It is strange," says the old gentleman, "that men pretending to have common sense, will send forth into the world such trash as this. Is human nature, and knowledge, retrograding? It used to be said, in olden time that every generation grew wiser and wiser. But if this is a specimen of the wisdom of these modern days, God help the human family a century hence—for they will need it much, to be distinguished from the *Ourang Outang!*"

Pray my good Sir, said I, what has disturbed your equanimity so greatly? You appeared to be deeply engaged when I came into the room; but from your recent exclamation, and subsequent remarks, I should imagine you had read something very strange, and even dreadful? "Dreadful, yes indeed, it is dreadful! to see the wickedness of mankind—men stalking about the land with the sanctity, and in the garb of clerical importance, imposing on the ignorant, and deceiving the unwary. Why, sir, what do you think? Here is a composition styled a TRACT, so palpably inconsistent and *knawish*, that the writer must, in his imagination, have made a heavy draft on the ignorance, or credulity of his readers; or have been a *fool himself*, to have thought such trash could aid even a false religion. It purports to be an account of the conversion of a Universalist—*infidel*, as the writer calls him—a certain Mr. — who lived in the town of — in the county of — and State of M. Now, sir, after all this long string of blanks, we at last come to the letter M. But whether this letter is intended to indicate *Massachusetts, Maine, or Mississippi*, would, I think, puzzle the writer himself to tell. But what makes this story so purely consistent, is this: He makes his convert say he never did, in his heart, believe in Universalism! Yet he was converted from Universalism, into the dogmas of pure and undefiled religion, as taught by his convert! O Tempores! O Mores!"

"But, my dear sir," continued the old gentleman, "do you see what is going on this village? Here is being got up one of those dreadful excitements, called revival meetings—the like of which has caused so much misery, despair and suicide. When I see, and hear of so much infatuation and duplicity, I am almost ready to acknowledge that virtue and wisdom have fled, in dismay from the land; and that *satan* has been let loose, for a season, to disturb the tranquility of the land of freedom and religious rights. Yet, on reflection my doubts give way. I know that the God of heaven rules the universe—that if he permits a strong delusion to darken

the minds of some of his creatures, it is for the purpose of overthrowing the foundation on which such infatuation rests; and to usher into its place a more consistent and rational knowledge of himself than has been taught for ages past. Little do the promoters of these wild and unholy schemes, reflect on the consequences they are bringing upon themselves. They must be greatly ignorant of the understandings of the people in these days—or, by poring over the dusty volumes of a mixed up Christian and Heathen theology, they have neglected to examine into the state of society of their own time, and so are found at least a century behind the enlightened period in which they live. Be this as it may, the truth must and will prevail. Although it may be trod upon for a season, it cannot be trodden out. It will, from being trampled upon, burst forth with greater vigor—and, ere long, burst upon the world with a blaze of light, too strong and steady to be withstood."

In this stage of the conversation, the door to the entrance of the room where we were seated, was opened; and in came a train of the revival company—led on, as I soon discovered, by a leader in the scene of *Christianizing* the good people of Aurora. He marched gravely up to the centre of the room, cast a furtive glance at my room-mate, from beneath his lowered eyebrows—heaving a guttural sound from his bowels, half way between a *sigh* and a *groan*—and, as it sounded to me, in a *mock-solemn* accent, interrogated—"Is God here?" This question brought my old gentleman upon his feet, with the alacrity of a youth of sixteen and with a countenance, and a voice of *awful grandeur*, which thrilled through my system like an electric flash, repeated the question, "Is God here!"—and then in milder accents continued:—"Sir, I had been led to believe, not only from Scripture, but from the reason which God has seen fit to give me, that God was every where present; but were I in the least *skeptical* on the subject, I should doubt very much, whether he was present with you. What right, Sir, have you to put such a question as this to your fellow-men? Do you doubt the omnipresence of Deity in any place? If so, you are unfit to be a teacher in Israel—if not, you insult the Majesty of heaven, and trample on the rights of society. Go, Sir—lead your deluded followers back to your altar of hypocrisy and fanaticism. If they worship at such a place, I do not. If they cringe and tremble in the presence of a fanatic, I do not. I stand open in the presence of God and Man. To love God, and be beloved by him (as all his creatures are)—knowing and believing this, casteth out all fear. Cease, therefore, your operations with me—insult not an old man, the sand in whose glass has nearly run out; but whose mind and nerves are yet too strong to stand in fear of *satan* or the wily schemes of infatuated man. Cease, then, your wicked attempts to deceive and enthrall your brother man, that you may render him a slave to bigotry, and an easy prey to your avarice and ambition. Repent, Sir, *repent of your religion*, which is driving many of your fellow beings into distraction, and not a few to commit suicide!"

Here the old gentleman ceased speaking—during which, his interrogator was alternately pale as death, and crimson with the flush of rage. He now stretched forth his hands and exclaimed—"You will go to hell! The devil will have you! I am authorized by the Holy Ghost to tell you so. The Almighty can't convert you. You are gone—gone—sinking down—down to the bottomless pit, in hell, Amen, hallelujah!" Now turning to his company, he said—"Converts—*saints!* how we shall rejoice and laugh, when looking over the battlements of heaven, into hell, to see the misery of this hoary headed old sinner, who will be floating on the undulating waves of boiling sulphur. And, anon, as he is rolled near the shore, a devil with a pitchfork tosses him back into the centre of the burning lava, among myriads of damned spirits—*screaming, writhing, and spouting red hot liquid sulphur!*"

The old stranger could not stand this. Rising again, he exclaimed with emphasis—"Avaunt, thou imp of hell—enemy both to God and man! Who authorized you to be judge of both quick and dead? Why strive to banish from among men every spark of humanity? Enveloping yourself in the robes of hypocrisy, you are striving to eradicate from the minds of men every vestige of philanthropy, and pure and undefiled religion. Miserable, Miserable, miserable fanatic!—your efforts with me are vain. Cease, then, your blasphemy. Clothe yourself in sackcloth and ashes. Humble yourself before God and man. Repent of your false religion, and enter into the kingdom of God, which is open here on earth, for the enjoyment of present salvation, and a certainty of future and immortal bliss. Oh! man man! thou hast

laid aside the image of thy Creator, and clothed thyself in the image of a demon—striving to enkindle, in this happy land, a moral desolation more deleterious and destructive than the cholera! Away, and end your folly and wickedness, and leave an old man to the care of his Creator, who numbers the hairs of his head, and suffers not even a sparrow to fall to the ground without his knowledge."

"At this moment the stranger's son entered the room, and informed his father that he had finished his business, and was ready to set off for home. They departed—and were soon followed by the fanatic priest and his company."

Left alone to muse on the scene I had just witnessed, I could not but regret my short acquaintance with the energetic and philanthropic old gentleman. He was gone, and I knew not whence he came, or where he was going. But he left an impression on my mind as strong as did the angel of God on the mind of Jacob. Blessed father in the heritage of our God! thou hast met the enemy of unbelief religion, who quailed before thy searching look and pointed rebuke. The peace of God will rest and abide with you to the endless ages of eternity!

On my return from Ohio, I was informed that this revival meeting was held in Aurora fourteen days, but not with great success to the fanatics.

J. K.

CHRISTIAN INTELLIGENCER.

And truth diffuses her radiance from the East.

GARDNER, JULY 31, 1835.

THE CREATION OF MAN.

In the morning of creation, ere the Deity had said "let there be light," he had determined to people the earth which he was about to call into existence, with a race of beings bearing his own image, with capacities not only suited for the present mode of existence but also for another more pure, more holy, when the material bodies should remingle with their native element. He foresaw all the consequences which would inevitably follow from the perverse habits which man would be likely to contract in consequence of "being made subject to vanity," but in the exuberance of his goodness he formed a plan whereby the numerous progeny of Adam and Eve might be rescued from sin and its consequent misery. After ages had passed away and myriads of the human race had lived—groaned and died, a STAR arose in the East imparting light—life and joy to those who had long been waiting for its approach. What a glorious era in the history of the world! A system of doctrine was suddenly introduced which overthrew the feeble philosophy and unpopular superstitions of the age and established a code of ethics the influence of which will be felt till the latest period of time. It is contended by many that mankind are ushered into existence with a natural and moral capacity incapable of performing a good action but with a disposition and power to do evil, and in consequence of their evil actions are liable to the miseries of this life and to the pains of hell forever. Now it is impossible for us to believe such a sentiment, because it is derogatory to the character of Deity. Has God created millions of beings under a moral incapacity of doing good, and with an inherent principle and power to do evil and then inflict ceaseless punishment for acting agreeably to the propensities of their nature with which the Deity impelled them into existence? If this be a fact Satan could not have wished for a system better calculated to people his dreary regions. If we understand the records of Divine Truth mankind are born into the world pure possessing neither positive virtue nor actual vice, and that their depravity is of their own contracting. They are moral accountable agents, endowed with knowledge to distinguish between good and evil—a free will to choose and a power to act agreeably to their choice, consequently if they make an improper use of their agency and are impelled or led by their appetites and passions to do that which they know to be wrong, they are criminal and God will surely chastise them, not in anger but like a kind parent for the sole purpose of reclaiming them. It is a fact which we presume no one will deny that the only valuable end of punishment is the reformation of the punished. He who punishes on any other principle deserves no other name than a tyrant, and it is astonishing that men will afflict such a stain on the character of their heavenly Father. If the doctrine of endless misery be true it is beyond the power of man to defend the goodness of God, a dark mantle is spread over it never to be removed. Better—far better would it be, after having punished them for a season to strike them out of existence than to keep them suffering through the successive ages of eternity. But to suppose God capable of creating mankind with a certain knowledge that they would be exquisitely miserable forever, is to suppose our heavenly Father guilty of that which an earthly parent would not wish to be charged with. It is dealing unfairly with God's character—it is charging unprovoked acts of cruelty to the Fountain of clemency and mercy. But when the Deity conceived the design of creating mankind, he designed that they should all be eventually happy and this design will be carried into effect unless the arm of Deity becomes powerless and then the ungovernable world

will reel—stagger and tumble into its original nothingness. But he who could create man and the world he inhabits must be able to do whatsoever he pleases, and his goodness will prompt him to render the existence of his dependent children a blessing. It is in vain to argue that owing to the depravity of man it is impossible for all to be saved, God knew when he created them that they would fall from their pristine purity and become deeply polluted with transgression and crime, consequently he determined to raise up his Son to cleanse the human race from all their impurities that they might be prepared for the society of angels in the realms of light and love. He will not suffer his Son to be defeated in his labors of love, for then would the enemy of man triumph and address the Agent of the Most High in this insulting language. "Here are the millions you fondly imagined you could rescue from my power—for them you left the bosom of your father—for them you assumed the human form—for them you suffered many hardships—for them you shed your blood on the cross, but after all this parade, behold: they are mine eternally; you tried to save them but you could not!! Is this the triumph victory of the Son of God which he has so gloriously achieved?"

darkness? Is it all to terminate in peopling the infernal regions with those very beings whom the eternal Father of mercies intended should be eternally happy? No! such a sentiment might do to adorn the pages of fiction but not those of sober reality;—it might do to be told as a wild vagary of a disordered imagination and not as the fruit of a sane mind. The Son of God will go on conquering and to conquer until the whole human race shall be released from the power of sin and Satan correcting them for their transgressions with the rod and alluring them by his tender mercies until they become willing in the day of his power to humbly submit to his mild and peaceful government. This result was determined and ordained when God CREATED MAN.

Of the hope and resurrection of the dead I am called in question. Acts 23—6. Universalists are daily called in question concerning the hope and resurrection of the dead by those who are opposed to the gospel doctrine of Salvation. Why they should be, it seems to us very strange. Do they wish us to preach the doctrine of the resurrection and no hope for a better existence beyond it? Their doctrine we know—admits of no hope for the "finally impenitent" a phrase by the way, not to be found in the Bible and in this respect we think it must accord with that of the Pharisees who were constantly assailing Paul and calling in question his hope of the resurrection of the dead. They preach a resurrection without hope of salvation from sin and misery which is calculated to depress the feelings and render life itself a curse—and we preach a resurrection with a strong hope and a well grounded hope in a happy immortality, which renders life a blessing and gives us thankful hearts, for all the blessings we enjoy. Reader, ponder well and choose ye which doctrine ye will believe and heartily embrace.

ELOQUENCE OF THE SCRIPTURES

We have often wondered that the sublimity of the Scriptures should be so frequently overlooked by a majority of those who listen to the instructive lessons therein taught. They infinitely surpass the writings of most ancient authors in simplicity and grandeur. How sublime are the songs of Moses—how lofty are the Psalms of David. The style is beyond the reach of modern writers, in vain is it for them to attempt to equal it. The immortal Homer never equalled Isaiah describing the majesty of God, in whose sight "the nations of the earth are as small dust, yea less than nothing and vanity" seeing it is he that stretcheth out the heavens "like a curtain and spreadeth them out as a tent to dwell in." "Isaiah has all the sweetness of an eclogue in the smiling images he gives us of peace, and sometimes he soars so high as to leave every thing below him. What is there in antiquity that can be compared to the lamentations of Jeremiah when he tenderly deplores the misery of his country? Or the prophecy of Nahum, when he foresees in spirit the proud Nineveh fall under the rage of an invincible army. We fancy that we see the army, and hear the noise of arms and chariots. Every thing is painted in such a lively manner as strikes the imagination—the prophet far outdoes any of the Greek writers. Read likewise Daniel denouncing to Belshazzar, the Divine vengeance ready to overwhelm him, and try if you can find any thing in the most sublime originals of antiquity that can be compared to those passages of sacred writ. As for the rest of scripture, every portion of it is uniform and constant, every part bears the peculiar character that becomes it. The history, the particular detail of laws, the descriptions, the vehement and pathetic passages, the mysteries and prophecies, and moral discourses, in all these appears a natural and beautiful variety. In short there is as great a difference between the heathen poets and the prophets, as there

is between a false enthusiasm and the true. The sacred writers being truly inspired do in a sensible manner express something divine, while the others, striving to soar above themselves always show human weakness in their loftiest flights." Notwithstanding this book is such a model of eloquence there are many groveling beings at the present age who discover it not, and pronounce it an illiterate and feeble production, the work of a number of low bred fools who wrote it for the sole purpose of palming it off upon after generations as a book of divine origin in order to deceive those who might pursue it. But alas for those deluded beings, the scriptures will be read and admired by an enlightened and christianized world, while the writings of a Hume—a Voltaire and a Paine will be forgotten, to be remembered no more forever.

NIGHT.

"Night is fair virtue's immemorial friend;
The constant moon, thro' every distant age
Has held a lamp to wisdom."

At the close of day when the sun is retiring behind the western mountains and his faint rays are but just seen on the distant wandering cloud a holy feeling steals insensibly upon the soul and hushes to repose transcending passions within. The rich deep coloring of a New England summer sky surpasses all others.

Poets and Novelists may give their preference to Italian skies, yet in transparency—lightness, "blended with a softness," our atmosphere is unrivalled. Cold indeed must be the bosom of him who feels no bland emotion while viewing the star studded canopy of heaven on a beautiful night; it is full of the mild spirit of religion, the unsurpassed lustre which those twinkling luminaries emit is a beautiful emblem of the light of another world that lies beyond these spheres where no clouds of darkness will ever arise to mingle with the radiant beams of the regions of light and life. Night is calculated to awaken very salutary emotions in the bosom, it is the season of rest—a time for contemplation—for devotion; we should review the actions of the past day and consider that we are so much nigher the end of our pilgrimage; if we have erred we should resolve to do better and to think and act as becometh creatures born for a higher destiny than earth. We should divest the mind of all worldly thoughts, approach the throne of grace with thanksgiving and supplication and God will bless and smile upon us here, and when the night of death shall approach he will lead us safely through the dark valley to adorn the regions of celestial joy, light and peace.

ZION'S ADVOCATE AND THE CHRISTIAN INTELLIGENCER.

The following paragraph we cut from Zion's Advocate of the 15th inst, a Baptist paper published in Portland and edited by Rev. Adam Wilson.

"The Gardnerian Christian Intelligencer, we learn from the Boston Trumpet, is 'suspended for a time, perhaps finally.' The Christian Pilot of this city has also been dragging heavily for some time, and is now sold and removed to North Yarmouth. How far these circumstances may be regarded as proof that the consciences of the community are rising against the unscriptural and pernicious sentiments which these papers have promulgated, may, perhaps be doubtful."

We would inform Mr. Wilson that the Christian Intelligencer was not suspended for the want of patronage, but merely on account of the inability of Mr. Sheldon the proprietor of longer superintending the publication of it. Having made an arrangement whereby he is released from that duty, the paper has been aroused from its short slumber and has come forth in the pride of its manhood. We know but very little about Zion's Advocate, but we venture to say, that there never was a time since the establishment of the Intelligencer when it had not a larger list of actual paying subscribers than Zion's Advocate, and we are confident that the Universalist community will never let this old veteran in the cause of liberal Christianity languish and die for the want of support. Another gentleman now occupies the "chair editorial," but it is of little consequence to the great mass of the people who has the charge of a paper, so long as it retains and supports the principles for which they contend. The Intelligencer will continue to labor for the good of the denomination whose organ it is, abating none of its zeal and we trust none of its usefulness. UNIVERSAL SALVATION is inscribed upon its banner and we will never suffer it to be stricken down ingloriously. In regard to "the unscriptural and pernicious sentiments" which Mr. Wilson says the Intelligencer has promulgated we have but a very few words to say, he knows it is much easier to make sweeping assertion than to prove them to be true. We have no disposition to quarrel with Mr. Wilson but we do think that an advocate for the Calvinistic creed should be the last person in the world to charge others of "promulgating unscriptural and pernicious sentiments." We are willing to rest the truth of our doctrine on the word of God! Will Mr. Wilson appeal to the same tribunal for the truth of his?

If no human creeds were taught, an individual ere he had arrived to the season of manhood and then place in his hand a copy of the Scriptures and let him read and consider the sentiments therein contained. Then lead him forth to view the works of nature—the heavens whose azure arches rise immensely high and spread unmeasurably wide—the sun an inexhaustible source of light and heat without whose presence an universal gloom would ensue—the moon that walketh among the host of stars scattering the nocturnal gloom—the stars that beam with inextinguishable brilliancy throughout the midnight sky—the verdant woods that crown our hills—the luxuriant meadows which without the seedman's industry replenishes us with never failing crops of herbage—the fertile fields which reward the faithful husbandman with waving harvests and call forth dainties enriched by the dews of heaven, what doctrine do you think he would be likely to embrace? Certainly the doctrine of Universalism—he would exclaim in the fulness of his heart "The Lord is good unto and his tender mercies are over all his works—though he cause grief yet will he have compassion according to the multitude of his tender mercies—he will not contend forever neither will he be always wroth for the spirits would fail before him and the souls which he has made."

AS IT SHOULD BE.

Our brethren are waking up in every part of the State on the subject of religion—there is truly a revival among them and we heartily rejoice at the prospect before us. The Old INTELLIGENCER has yet a strong hold upon the hearts of the people and we shall endeavour to conduct the old favorite in such a manner that those bonds shall never be broken or even weakened. Daily accessions are being made to our list, and friends that have long slumbered have arisen in the majesty of their strength and come forward to aid us in spreading the heart cheering intelligence of a free salvation for every son and daughter of Adam. Our cry is onward—onward—we shall give neither sleep to our eyes or slumber to our eyelids so long as the good of our cause requires that we should be on the alert, and you brethren, continue to second our efforts in so substantial a manner as you have for the past week. We tender you our heartfelt thanks, and pray that your zeal in our behalf (which by the way is a zeal according to knowledge) may not abate till our moral horizon shall be as clear as meridian day and salvation shall have extended co-extensively with sin.

Br. J. M. of L.—will please accept our sincere thanks for the twelve subscribers he sent us the last week, his exertions to aid in the dissemination of sound principles are truly praiseworthy and for his zeal in behalf of the "OLD CHRISTIAN INTELLIGENCER," we present him with a copy of "DEAN'S LECTURES ON THE FINAL RESTORATION." He will please call at our office and receive them, or we will transmit them to him by mail or otherwise. J. W. of F.—the P. M. of B.—J. C. of E.—and a host of other worthies who have aided us in the same manner will receive our best wishes for their welfare till we can remunerate them in a more substantial manner.

NEW PAPER.

We have received the first number of a new paper printed in Augusta and entitled the 'GOSPEL BANNER AND UNIVERSALISTS FAMILY MONITOR.' It is a pretty paper and we have no doubt it will be an able coadjutor in the glorious cause of Universal Salvation. It is edited by Br. Drew assisted by Br's Gardner and Bates, a worthy trio. They will undoubtedly keep it right side up. "So mote it be."

MINUTES OF THE MAINE CONVENTION—1835.

The Ministers and Delegates composing the Maine Convention of Universalists met at the dwelling house of Henry Sampson Esq. in Bowdoinham village, on Tuesday evening, June 23d, 1835.

The meeting was called to order by Br. Geo. Bates, standing Clerk of the Convention, and after joining in solemn prayer with Br. Hawkins, the Council was organized by the choice of Br. Wm. A. Drew, Moderator, Br. Zenas Thompson, Secretary; and Br. J. K. Fulmer, Assistant Secretary.

Being organized, the Council proceeded to business, by choosing

1. Brs. George Bates, Henry Hawkins and Seth Stetson, a committee to receive credentials of delegates, and report a list to the Council.

2. Brs. Stetson, Bates, J. Patton, H. Sampson and M. P. Spear, a committee to make arrangements for the public services of the occasion.

3. Brs. C. Gardner, H. Hawkins and J. K. Fulmer, a committee to receive applications for Fellowship and Ordination, during the session.

4. Voted, That this Council extend an invitation to visiting ministering brethren from other States, to take a seat with, and participate in the discussions of this Council.

5. Voted, To adjourn at the Town House tomorrow morning at eight o'clock. United in prayer with Br. Gardner.

Wednesday morning, 8 o'clock. Met according to adjournment, and after attending

prayer with Br. S. Stetson, proceeded to business.

6. The Committee appointed for the purpose, presented the following list of delegates from the several Associations belonging to the Convention, viz:—

From the Y. C. & O. Association.
I. Bartlett, Joseph Robinson, Wm. Bicknell, C. Holland, Levi Hubbard, Wm. Bradford, Benj. Quinby, Josiah Dunn and Zerahiah B. Stevens.

From the Kennebec Association.
Martin Burr, Moses Butterfield, Josiah Prescott, Dan Read, Robert Anderson, John Patten, Henry Sampson, Andrew McFadden and Nath'l Swasey.

From the Penobscot Association.
Amariah Mero, Silas Winchester, Asa Sprague, Joseph Barrett, Asa Spooner and James Gower.

Which report was accepted.
7. Resolved, That in order to facilitate the business of this body relating to its general interests, all resolves to be submitted to the consideration of the brethren, shall be expressed in writing.

8. Heard and accepted the report of the Committee on the public services of the occasion.

9. The committee on Fellowship and Ordination, reported in favor of conferring Ordination on Br. Gibson Smith, of Dexter, which report was accepted.

10. Chose Br. Bates standing Clerk of the Convention.

11. Chose Brs. Gardner, Bates and Hawkins, a standing Committee on Fellowship and Discipline.

12. Brs. Drew, Resbloom, and others, a committee to advise with and assist in procuring preaching for destitute societies.

13. Voted, That Br. Gardner prepare the minutes of this Convention, accompanying with a Circular Letter, for publication.

14. The standing Committee of the Convention for the past year, made the following report, viz:

That during the last year, Br. David Thurston Stevens, has received Ordination at Turner; Br. Joel Miller received Ordination at Corinth; and that one application has been made for Ordination, and one License, which the committee did not seek to grant. The report was accepted.

15. Voted, To adjourn to meet at the place immediately after the first afternoon meeting.

16. Met according to adjournment. This meeting of the Council was wholly spent in discussion.

17. Voted, To adjourn to meet at the place tomorrow morning at half past seven o'clock.

Thursday morning, 8 o'clock. Met agreeably to adjournment, and united in prayer with Br. Drew.

19. Voted, To raise a committee of three to receive applications from the brethren for the next session of this Convention, and Brs. Drew, Fulmer and Bates were chosen.

19. The following Resolutions were introduced by Br. Bates—

1. Resolved, That this Convention highly approves of the principles upon which the "General Convention of the United States" is formed, and as we are desirous of cultivating a spirit of general brotherhood for the interests of the cause of truth and righteousness, we are anxious to avail ourselves of a representation in that body.

2. Resolved, That it is expedient that this Convention choose delegates to represent this body in the General Convention of the United States, and that said delegates be requested to express to the General Convention our cordial and Christian Fellowship with them, and our ardent desire for the upbuilding of the cause of Christ—which were adopted.

20. The following brethren were chosen Delegates to represent this body in the General Convention of the United States at its session in Hartford, Conn. in Sept. next—W. A. Drew, Calvin Gardner, George Bates, Zenas Thompson, Ministers, and Oliver Buckley, Cornelius Holland, Deacy McCobb, James C. Churchill, Sebba French, Cyrus Moore, Laymen.

21. Voted, That any Delegate from this to the General Convention, who shall find it not convenient to attend, is authorized to appoint a substitute.

22. The Committee on Fellowship and Discipline reported in favor of granting Fellowship to Rev. Thos. Beede of Farmington, also in favor of continuing the Licenses of Brs. Rand, Burr and Chandler, and of granting Licenses for one year to Brs. George B. Thoms, of Portland, and Benj. Tasker of Dixmont; and the report was accepted.

23. The following Preamble and Resolutions were introduced, and after considerable discussion adopted—

1. This Convention, viewing the cause of Universalism to be peculiarly and emphatically the cause of Gospel truth and righteousness, and calculated to ensure and promote the best interests, both of individuals and of community, and believing that the circumstances of the times and the state of our order imperiously call for increased zeal and more vigorous exertions—Therefore

Resolved, That we, the members of the Convention here assembled, both Ministers and Lay Delegates, will from this time forward, endeavor to put forth more zeal, and excite others to do so, in sustaining and promoting the said glorious and heavenly cause of Gospel truth and grace.

2. And whereas, this Convention considers it very important that all those who sustain any public and responsible office in our religious denomination, should be most strictly moral and of unimpeachable characters—Therefore

Resolved, That this Convention earnestly recommend to all Universalist Societies now existing, or which may hereafter be formed in this State, not to appoint to the office of officers of Trustee, Committee, Treasurer, Clerk, &c. nor as delegates to Associations, any person or persons who are known to be addicted to intemperance, gambling or profane language are not in accordance with Christian principles.

3. Resolved, That we will encourage and promote the formation of Bible Classes, for the purpose of reading and explaining the Scriptures—the establishment of young men's Institutes in all places where it is practicable upon the principles on which they are formed in other States, and also of Sabbath Schools.

4. Resolved, That we recommend the formations of churches in all places where

ere is a sufficient number of brethren and
ers desirous of such connection.

5. Resolved, That we recommend to
r brethren in all places where they do not
joy a religious meeting, to assemble them-
ves together on the sabbath for the pur-
oses of reading, exhortation and prayer.

24. The following Resolve was introduced
by Dr. Josiah Prescott, of Farmington—
Resolved, That the cordial thanks of this
Convention be presented to the brethren
citizens in Bowdoinham, for the very
Christian and friendly reception of the min-
ers and delegates composing this Con-
vention, in making such ample provisions
for their accommodation and comfort—
which was unanimously adopted.

25. Voted, The thanks of this Conven-
tion to the Moderator and Secretaries for
their services on this occasion.

26. Resolved, That this Convention learn
with pleasure that the Itinerary of Maine
has been attended with good success under
the agency of our worthy Brother Seth Ste-
tson of Brunswick.

27. The committee appointed to receive
and report applications for the next session
of the Convention, reported in favor of
meeting next year in the town of Hope—
which was accepted.

28. Voted, To adjourn to meet in the
town of Hope, on the last Wednesday and
Thursday in June, 1835.

ORDER OF EXERCISES.

WEDNESDAY MORNING.

Introductory Prayer, — Br. Brimblecom.
Sermon, — Br. Adams.
Concluding Prayer, — Br. Smith.

AFTERNOON.

Introductory Prayer, — Br. Stetson.
Sermon, — Br. Thompson.
Ordination of Br. Smith.

Praying Payer, — Br. Whittemore.
Charge, — Br. Hawkins.
Fellowship, — Br. Brimblecom.
Concluding Prayer, — Br. Rand.

WEDNESDAY EVENING.

Introductory Prayer, — Br. Beede.
Sermon, — Br. Hawkins.
Concluding Prayer, — Br. Averill.

THURSDAY MORNING.

Introductory Prayer, — Br. Adams.
Sermon, — Br. Gardner.
Concluding Prayer, — Br. Fulmer.

AFTERNOON.

Introductory Prayers — Br. Rayner.
Sermon, — Br. Whittemore.
Concluding Prayer, — Br. Bates.

Members present residing within the State.
M. Rayner, Portland; S. Stetson, Brun-
swick; Thos. Beede, Farmington; H. Haw-
s, Norway; Wm. A. Drew, Augusta;
Gardner, Waterville; Geo. Bates, Tur-
key; T. Whittemore, Farmington; S. Brim-
blecom, Westbrook; Z. Thompson, North
Barnstable; J. K. Fulmer, Bucksport; L.
Rand, Canaan; C. C. Burr, Mercer;
B. Murray, Leeds; G. Smith, Dexter;
Averill, Orlan; B. Tasker, Dixmont;
B. Thoms, Portland.

Visiting brethren from other States.
T. Whittemore, Cambridgeport, Mass.;
G. Adams, West Runney N. H.

WM. A. DREW, Moderator.
Z. THOMPSON, Secretary.
J. K. FULMER, Asst. Sec'y.

[CIRCULAR IN OUR NEXT.]

THE PHILADELPHIA DISCUSSION.

It is with pleasure that we give publicity
to the following notice from the New York
Christian Messenger and Universalist. We
glad to learn that the valuable Contro-
versial letters by Br. Thomas and Dr. Ely
are to be published in the form of a book.

They will meet with a rapid sale undoubt-
edly and we trust a few dozen will find
their way down in this quarter.

"We have now in press the very interest-
ing Controversy between EZRA STILES ELY,
D. and ABEL C. THOMAS, on the conjoint
question—'Is the doctrine of Endless Pun-
ishment taught in the Bible—or does the
Bible teach the Final Holiness and Happi-
ness of all mankind?' which has been giv-
ing through the Messenger and other papers
the twelve or eighteen months past.

The very great degree of interest with
which this discussion was received through-
out the whole country, and the firm convic-
tion that it is calculated to do great good
in the talent enlisted in it, and the amica-
lity in which it was conducted, has in-
duced the Publisher to present it to the pub-
lic in neat Book form. It will make a vol-
ume of near 300 large 13mo pages, small
type, and will contain several new letters
in addition to those already published in
periodicals from Mr. Thomas, carry-
ing out his affirmative of the question, and
presenting the leading proofs of Universal-
ism. The whole forming a very interest-
ing examination of the great question—the
destiny of man—and one, we flatter
ourselves, which will be deemed valuable to
every community.

The work will be executed in the best
manner on fine paper, fine music binding,
retailed at 62 1-2 cents.—The customa-
ry deduction by the quantity. It will be
ready for delivery on or before the first of
September.

We propose having a large quantity of
this at Hartford, Conn. during the session
of the General Convention. Individuals
desirous of obtaining the work in various
places where it is difficult transporting
pages, or where there are no Booksellers,
might make up their orders, or
specify their wishes to some one who was
in charge at the Convention, and the Books
would be sent by them on their return.—
Teachers might look around in their respec-
tive parishes and soon learn how many
copies would be taken. In this way, they
could reach a vast number of places in two
or three weeks, where they would not other-
wise find their way in many months.—

Our ministering and lay brethren who
are to be at Hartford, aid us in this ges-
ture of the work before the public?

It will not be asking too much, our edit-
ors brethren will do us a great favor in
inserting this notice, or the substance of it, in
their insertion, that it may be sufficiently
known before individuals leave home for the
Convention.

P. PRICE.

WHY WE WORSHIP GOD.

The opposers of the doctrine of ultimate
universal holiness and happiness, frequently
declare that if they believed as we do, they
would throw off all restraint, and perpetrate
all manner of iniquity. They wonder why
we worship God. Say they, "If I believed
your doctrine, I would put myself to no
trouble whatever; I would not give one cent
for the support of preaching, and would be
at no pains, much less expense, to rear a
temple of worship!"

Such being their views, it is passing
strange to them, that Universalists should
manifest so much zeal in the cause in which
they are engaged.—Now for their informa-
tion we shall briefly state why, and how, we
worship the King Eternal. We frankly ac-
knowledge that we do not serve God in or-
der to escape his wrath; nor to render him
favorable or propitious towards us; for we
have experienced his grace ever since we
first began to exist; for this he has secured
to us in his own unalterable purpose, and
revealed it through the gospel, that we, poor
sinful mortals may have hope and comfort
in this vale of tears. We are influenced by
higher and nobler motives, than either of
those now named.

We worship him because he is our
friend, our Saviour, and our unchanging
benefactor, who always has in view the good
of his children. If we looked upon him as
a partial, vindictive, cruel being; as one who
delights in rendering his offspring wretched
we should not take delight in serving him.
We should need such motives as Nebu-
chadnezzar held out to his worshippers, to
induce us to worship God. We feel grate-
ful to our Heavenly Father, for the exalted
views we entertain of his character; and
we devoutly pray that all may soon be in-
fluenced by the same motives.

If the question is asked, how we worship
God? Our answer is; as an impartial, ho-
ly, just, merciful, and good being; as our
Father, Friend, Protector, Benefactor, King
and Saviour. And as a spirit, who seeketh
such to worship him as do it in spirit and in
truth. With these exalted views and mo-
tives, we with the heart felt confidence of
children, offer unto the most high God our
tribute of gratitude, and prayer and praise,
the fruit of our lips, which we believe is our
reasonable service. And when we engage
in this work, we are made to realize the
truth of the language of the prophet. "It
is not a vain thing to serve the Lord, it is
your life."—Universalist.

EXPLANATION.

It seems that a few of the subscribers
to the *Intelligencer* have understood that
its publication was discontinued, when it
was suspended at the close of the half
volume. If any of them received such
impression from reading the "Extra" of
July 3d, which announced its "suspension"
merely, I can only say, that I did
not mean to convey such an idea. I bare-
ly considered it possible, certainly not
probable that the publication would be
"discontinued." Not a word was said
in the "Extra" about a discontinuance;
and the only reason offered therein for
the "suspension" was the inability of the
Proprietor to give any personal attention
to its concerns. It was also distinctly
stated that the suspension was to contin-
ue only long enough to enable him to
make some arrangement which would
enable the proprietor to dispense with
his "personal" attention to its concerns.
The simple fact of the case was this:—
The Proprietor could not attend to the
business concerns of the establishment,
and he derived little or no assistance from
the Editor in that way. Mr. Drew for
the last year or two rarely came to
Gardiner. Say upon an average hardly
once a week and then he barely tarried
in the office half an hour. Sometimes
I did not see him for three or four weeks
in succession. It became indispensable
therefore, either that he should take the
establishment to himself, or I must em-
ploy another person to take care of the
business. The latter I could not afford
to do so long as I was paying him for
the trifling service he performed all the
profits of the establishment viz: \$400
per annum. In consequence of frequent
encouragement from him that he would
soon make some arrangement which
would relieve me, I delayed making ef-
forts to procure aid from any other quar-
ter, more than six months. During a
large portion of this time he was engaged
in a negotiation which, if it resulted as
he expected it would, would have made
it necessary for him to remove from the
State. Under these circumstances what
could I have done different? Perhaps
at a future time I shall lay some more
particulars in relation to this matter be-
fore the public.

P. SHELDON.

Gardiner, July 31.

P. S. It may be proper to add that I
took no steps towards procuring another
Editor, until I had information that Mr.
D. had issued a prospectus for a new pa-
per. And this information was first de-
rived from a quarter more than 50 miles
distant. Of course I was compelled to
seek a new Editor. And I have the sat-
isfaction to believe, one who will as suc-
cessfully and satisfactorily sustain the
principles of the *Intelligencer* as the for-
mer Editor has.

P. S.

We understand that Elder Nutter, Pastor
of the 2d Baptist church in Brunswick, has
asked, and probably will soon obtain, his
dismissal from said church. And now,
reader, what do you think has led the Elder
to take this measure? Why, plainly this—
the church was verily guilty of the heinous
sin of offering their meeting house for a sin-
gle evening, to Rev. T. Whittemore, editor
of the *Trumpet*, in which to preach the he-
retical doctrine of "Jesus and the Resurrec-
tion."—*Pilot*.

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, JULY 31, 1835.

IMPROVEMENTS.

We know of but few places in the State
whose natural advantages for a rapid and
extensive growth, equal that of Gardiner.
Our position at the head of good navigation
on the Kennebec, the excellent and al-
most unrivalled water power afforded by the
Cobbossee Contee in this village, and the
ease and facility with which communication
with an extensive country east and west of
us may be had by means of Canals and Rail
roads, point out this place as the natural
depot for the Lumber and agricultural pro-
ducts of the Kennebec valley and the great
centre of business for an extensive region.
A little of the spirit of enterprise which so
much abounds in the "city of the east" and
a small portion of the untiring perseverance
that characterizes our neighbors of Augusta,
put in operation here, would soon make
Gardiner, in relation to the Kennebec, what
Bangor is to the Penobscot. We rejoice to
say, that our extraordinary natural advan-
tages are beginning to be perceived and ap-
preciated. A spirit is up and means are in
train for opening a Rail road and Canal
communication with the western region of
Kennebec county, and little doubt now re-
mains that the work will be executed. In a
week or two, a direct steam boat communi-
cation with Boston will be commenced. A
large & splendid steamer is to run from here
to Boston and another, the Macdonough
is to run from here to Portland, to connect
with the new steam Boat Portland.

Our excellent water power and mills are
also, beginning to demand attention. An
unfortunate impression has prevailed that
the owner of this property would not sell it
on any condition, but we have the satisfac-
tion to announce, that he has bonded all the
mills and water power, land, wharves &c.
connected with the lower dam. To en-
terprising capitalists this property, holds out
extraordinary inducements for investment
of capital, and will doubtless be seized up-
on speedily. It is capable of great improv-
ement and extension and we may calculate
with much certainty that great improve-
ments will soon be made.

The Phantom Portrait.—A stranger came
recommended to a merchant's house at Lu-
bee. He was hospitably received, but the
house being full, he was lodged at night in
an apartment handsomely furnished, but not
often used. There was nothing that struck
him particularly in the room when left
alone, till he happened to cast his eyes on a
picture, which immediately arrested his at-
tention. It was a single head; but there
was something so uncommon, so frightful
and unearthly, in its expression, though by
no means ugly, that he found himself ir-
resistibly attracted to look at it. In fact, he
could not tear himself from the fascination
of this portrait, till his imagination was filled
by it, and his rest broken. He retired to
bed, dreamed, and awoke from time to time
with the head glaring on him. In the morn-
ing, his host saw by his looks that he had
slept ill, and inquired the cause, which was
told. The master of the house was much
vexed, and said that the picture ought to
have been removed, that it was an over-
sight, and that it always was removed when
the chamber was used. The picture, he
said, was indeed terrible to every one; but
it was so fine, and had come into the family
in so curious a way, that he could not make
up his mind to part with it or destroy it.—
The story of it was this:—"My father," said
he, "was at Hamburg on business, and,
whilst dining at a coffee-house, he observed
a young man of a remarkable appearance
enter, seat himself alone in a corner, and
commence a solitary meal. His counte-
nance bespoke the extreme of mental dis-
tress, and every now and then he turned his
head quickly round, as if he had heard some-
thing, then shudder, grow pale, and go on
with his meal after an effort as before. My
father saw this same man at the same place
for two or three successive days, and at
length became so much interested about
him, that he spoke to him. The address
was not repugnant, and the stranger seemed
to find some comfort in the tone of sym-
pathy and kindness which my father used.
He was an Italian, well informed, poor but
not destitute and living economically upon
the profits of his art as a painter. Their
intimacy increased; and at length the Ital-
ian, seeing my father's involuntary emotion
at his convulsive turnings and shudders,
which continued as formerly, interrupting
their conversation from time to time, told
him his story. He was a native of Rome,
and had lived in some familiarity with,
and been much patronized by, a young noble-
man; but upon some slight occasion they
had fallen out, and his patron, besides using
many reproachful expressions, had struck
him. The painter brooded over the disgrace
of the blow. He could not challenge the
nobleman on account of his rank; he there-
fore watched for an opportunity and assas-
sinated him. Of course he fled from his
country, and finally had reached Hamburg.
He had not, however, passed many weeks
from the night of the murder, before, one
day, in the crowded street, he heard his
name called by a voice familiar to him: he
turned short round, and saw the face of his
victim looking at him with a fixed eye.
From that moment he had no peace; at all
hours, in all places, and amidst all compa-
nies, however engaged he might be, he heard
the voice, and could never help looking
round; and, whenever he so looked round,
he always encountered the same face star-
ring close upon him. At last, in a mood
of desperation, he had fixed himself face to
face, and eye to eye, and deliberately drawn
the phantom visage as it glared upon him;

and this was the picture so drawn. The
Italian said he had struggled long, but life
was a burden which he could no longer
bear; and he was resolved, when he had
made money enough to return to Rome, to
surrender himself to justice, and expiate his
crime on the scaffold. He gave the finished
picture to my father, in return for the kin-
dness which he had shown to him.—*Speci-
mens of the Table Talk of the late S. T.
Coleridge.*

Egypt.—A letter from Alexandria, pub-
lished in the Paris papers, states that the St.
Simonians are in high repute there, and are
fast obtaining a monopoly of all the employ-
ments in which literature and the fine arts
are considered as requisites. They are
summoned by their patriarch from other
countries, as fast as their services are need-
ed. By their exertions, music has been
brought into vogue among the Egyptians,
and it is intended soon to introduce the regu-
lar opera, as a substitute for the private
concerts, which have become quite popular.

Chief Justice Marshall.—At a late meet-
ing of the bar of Charleston, S. C. resolu-
tions, expressing their veneration for the
character and public services of the late
Chief Justice Marshall, were adopted. They
were offered by Mr. Pettigru, and were in-
troduced by the following preamble:

Death has removed from the sphere of
his duties, John Marshall, the venerable
Chief Justice of the United States, a magis-
trate endeared to his countrymen by a pure
and spotless character, distinguished by
preeminent abilities, and illustrious by his
long and varied public services. The sym-
pathy of a whole people attends the funeral
of a public benefactor, whose life conferred
honor on his country. But the law and the
legal profession, of which he was the head
and ornament, are more than all others in-
terested and affected by this solemn event.
His high judicial station was equally above
envy and reproach—and the honor of official
dignity was enhanced and ennobled by his
intrinsic worth and personal merit.—
Though his authority as Chief Justice of the
United States was protracted far beyond the
ordinary term of public life, no man dared
to covet his place, or express a wish to see
it filled by another. Even the spirit of party
respected the unsullied purity of the
Judge, and the fame of the Chief Justice had
justified the wisdom of the Constitution, and
reconciled the jealousy of freedom to the in-
dependence of the Judiciary. While we bow
with humble resignation to the inevitable
doom of humanity, we may adore the
goodness of Providence, that spared his life
so long to establish, by the authorities of
his virtues and abilities the character of that
tribunal in which he presided. His fame is
indissolubly connected with the administra-
tion of Justice, nor can the virtuous emula-
tion of future Judges aspire to a higher dis-
tinction, than to equal the wisdom and to
copy the example of Marshall.

A Great Operation.—A lot of cotton, com-
prising 6000 bales, changed hands at New-
Orleans on the 6th, the amount of the bill
of which was nearly half a million of dollars.
This, it is believed, (says the Bulletin,) is
the largest single transaction ever here re-
corded on the arrivals of cotton operations.

Grand Island near Buffalo.—A corres-
pondent of the Journal of Commerce, under
date of the 15th inst. writes thus: "The
Boston Company, who purchased Grand
Island, have erected a spacious Steam Saw
Mill, and are getting out ship timber on a
large scale. The Island is covered with the
finest white oak in the world, and I have no
doubt it will prove a profitable business."

We learn by a recent arrival from France
that the American Consul at Marseilles, has
been subject to rather harsh treatment in
consequence of ejecting from his house a
drunken servant. He was imprisoned for
some time, tried by the Court d' Assizes and
acquitted by the jury. The judges, togeth-
er with the lawyers and doctors for the Plain-
tiff, not satisfied with the decision formed
what they called a Civil Court, and mulcted
him in the sum of 2000 francs and costs. It
is the opinion of many that this treatment,
was occasioned from a spite against the Con-
sul, he being an American, on account of
the 25 million affair. The Consul has writ-
ten to Paris to appeal but little doubt re-
mains that he will there obtain redress.—
Patriot.

Orders have been received at the Navy
Yard, Charleston, to have the Independence
74, fitted for sea forthwith, and she is
to be taken into the Dry Dock for examina-
tion, without delay.

The County of London, in Virginia, with
a population of 20,000, has not had an in-
dictment for crime in more than three years.

The Lexington (Kentucky) Gazette of the
4th instant, states that the cholera prevails
through most of the western country.

Postage—Overcharges.—We understand,
says the New York Star, the Post Office in
this city has, for some time past, been in
the habit of charging postage, as for a letter,
for every piece of paper affixed to a wafer as
a seal to a process, specially, legal instrument
or document, on the ground that such seals
make the letter double, triple, quadruple,
&c. A professional gentleman of this city
considering the charge illegal and oppres-
sive, addressed a letter on the subject, a few
days since to the Postmaster General; to
which he received a prompt reply from the
Post Office Department, from which we
make the following extracts:

"The Postmaster General directs me to
state, in reply to your letter of the 9th in-
stant, that the piece of paper constituting
the face of a seal, affixed to a legal instru-
ment or other document sent by mail, is not
considered chargeable with postage under
the law."—*Courier*.

Cure for Diarrhea.—As this disease is
usually prevalent at this season of the year,
a gentleman who has for some time used
the following recipe with great success, re-
quests us to publish it. A table spoonful of
vinegar, and a teaspoonful of salt, mixed with
a gill of warm water.—If relief be not afford-
ed in the course of ten or fifteen minutes, a
repetition of the dose, he says, has been ef-
fectual in every instance he has observed.—
This is a simple remedy, worthy at least of
trial, and can do no harm.—*Mer. Adv.*

Spot on the Sun.—We learn from a friend,
who is a careful observer of the heavenly

bodies, that there is now a spot of unusual
size on the sun's disc. Its appearance dur-
ing the continuance of the present hot
weather, will tend to shake the theory, that
the solar spots have an effect on the tem-
perature of our atmosphere.—*Bos. Pat.*

The number of temperance societies in
England and Wales is 557. It is said that
782 medical men have declared ardent spir-
its injurious under any circumstances.

It seems that the rumor of the appoint-
ment of Mr. Taney to be Chief Justice of
the United States, wants confirmation. The
Norfolk Herald, which announced the ru-
mor on Monday, says on Wednesday: "The
rumor given out in our last of the ap-
pointment of Mr. Taney to be chief Jus-
tice, is probably premature, though it is
generally believed that it will be confirmed
in due time."—*Portland Courier*.

The Plague has now spread all over up-
per Egypt, and has not abated in Lower
Egypt. Alexandria is almost a desert, hav-
ing lost by death and emigration, two thirds
of its population.

Appointments.

The Editor will preach in East Thomaston next
Sabbath.

Br. ABEL C. THOMAS of Philadelphia will preach
in Augusta on the first Sunday in September.

MARRIED.

In Fairfield, by Elder Joshua Nye, Mr. John Elden
to Miss Narcissa Atkinson.

In Madison, Oliver L. Carrier, Attorney at Law, of
New Sharon, to Miss Mary Ann Weston of Madison.

COMMISSIONERS NOTICE.

THE Subscribers having been appointed by the
Hon. H. W. Fuller, Judge of Probate for the
County of Kennebec, Commissioners to receive and
examine the claims of the several Creditors to the
Estate of ISAAC STAPLES, late of Gardiner de-
ceased, represented insolvent; they hereby give Notice
that six months are allowed from the date hereof to
said creditors to bring in and prove their claims, and
that, they shall attend to that service at the Select-
men's Office in Gardiner on the last Tuesday of the
months of September, November and December next
at three o'clock in the afternoon of each of said days.
EDWARD SWAN,
J. E. WHITE.

Gardiner, June 29, 1835.

WANTED IMMEDIATELY.

TWO steady and industrious BOYS, between 14
and 17 years of age, as Apprentices to the Print-
ing business. Apply at this Office. July 24.

LIST OF LETTERS

Remaining at the Post Office, Gardiner,
July 1, 1835.

Mrs. M. Averill.	Daniel Milken
Harriet Berry	Thomas Moore
Silvester Baker	Widow Henry M'Canland
Lucy H. Burr	Widow James M'Farland
Abraham Bellet	Thomas Merrill (2)
Thomas Briery.	Martha Merrill
	Charles Mearsealing
	William Mink.
Sarah Cooper	Marshall Nudd.
Rebecca L. Crocker	
William Crawford	Isaac Palmer
Nathaniel Currier	Leonard Paine
Elijah Cushing	James Peacock
Joseph R. Cotton	Susanah Pope
Benjamin Carroll	James Pheland
James Capen.	Moody Palmer
	Aaron Perkins
Jonanna Dammion	
Jonathan Doe (2)	George Rollins
Enoch Dill, Jr.	Benjamin Rennie
Josiah Dill.	Daniel Robinson.
David Fuller	William Smith
Sarah French.	William Stevens
	Asa Steward
William H. Gardiner	Thomas Stone
Thomas E. Glazier	Joseph Stewart
Joseph Grover.	Margaret Stewart
	Anna M. Shaw
Annis Hildreth (2)	Mary R. Stinson
Edward E. Houdlette	C. Stevens
Euclid Houghton	Seth Sweetland
Mary Holmes	William Springer
William Hutchins	Mary O. Stearns.
Capt. S. Homans.	
	Hannah Thompson
Jedediah Kimball	John Towle.
Henry Kimball (2)	
Levi Knox	Cyrus Uhlir.
Robert Knott	
Richard Kelly (2)	Joseph Williams
George W. Kimball.	Enice B. Walton
	Richard L. Weymouth
Joseph D. Lord (2)	Samuel Warren
Charles C. Laiten	Mary E. Wentworth.
Mary W. Lawrence.	

Persons calling for any of the above Letters,
will please say they are advertised.

WM. PALMER, P. M.

STRAYED OR STOLEN.

FROM the pasture of Mr. Thomas Spear, in
Gardiner, on Thursday night last, a stone gray
HORSE, with a black mane and tail, about five years
old. Whoever will return said horse or give infor-
mation to the subscriber where he may be found, shall
be suitably rewarded. JOSEPH LUNT.
Gardiner, July 22, 1835. 27*3w

LETTER PAPER.

WM. PALMER has just received, at the Gardi-
ner Bookstore, a large assortment of LET-
TER PAPER which he will sell by the Ream or
smaller quantity, at the Manufacturers' prices.
July 21, 1835. 27.

Commissioner's Notice.

WE, the subscribers, having been appointed by
the Hon. H. W. Fuller, Judge of Probate for
the County of Kennebec, to receive and examine the
claims of the several Creditors to the Estate of
THOMAS GILPATRICK, Esq., late of Gardiner,
deceased, represented insolvent, hereby give notice
that six months from this time are allowed to said
Creditors to bring in and prove their claims; and
that they shall attend to that service at the Select-
men's office in Gardiner, on Thursday, October 29th,
and Thursday, 31st December next, at two o'clock
in the afternoon of each day.

EBEN'R WHITE.

L. H. GREEN.

Gardiner, June 29, 1835. 27 3w

